

WHO WERE RESPONSIBLE IN KILLING OF KARBALÂ?

On the 10th of Muharram Al-Haram, 61 A.H., a most abominable and tragic event occurred in the desert of Karbalâ that resulted in the martyrdom (shahadah) of Hussain Ibn Ali

رضي الله عنه , the grandson of our Prophet صلى الله عليه وسلم and the son of his daughter, along with most of the members of his family and their supporters. **It should be borne in mind that this tragedy did not take place all of a sudden like a bolt from the blue. It was in fact the manifestation of the plot of Sabayees which had claimed the life of Uthman رضي الله عنه , the third Caliph and the son-in-law of the Prophet**

صلى الله عليه وسلم **Twenty- five years earlier.** Caliph Uthman's رضي الله عنه martyrdom took place on 18th of Dhu Al-Hajj, 36 A.H.

We must not overlook the fact that the struggle between the forces of good and evil is a continuous process which never ends. In the history of mankind, evil has reigned supreme most of the time whereas the triumph of good has been sporadic and short-lived. Another well-established fact is that the evil forces, even if subdued and subjugated, never acknowledge total defeat. On the contrary, they become submissive for a while and lay low, waiting for an opportunity to strike back. Often the evil forces, when subdued, go underground but never abandon their struggle to cause rift and strife among their opponents. The Prophet of Islam صلى الله عليه وسلم brought about an incomparable and unprecedented revolution in the history of mankind, a unique miracle for all times, and established a state and government to dispense justice to the people over a vast tract of the globe. In the words of the Qur'ân: **...the Truth came and the falsehood vanished...** (Al-Isra 17:81)

But toward the end of the Prophet صلى الله عليه وسلم's revolution, the evil forces put on a disguise and lay low, waiting for the right moment for a counter-attack. Thus, immediately after the demise of the Prophet صلى الله عليه وسلم, insurgencies raised their ugly heads against the Islaamic state. False prophets and [defiants of Zakat](#) challenged the central authority and waged wars against the state of Al-Madinah Al-Munawwara. These were the counter-revolutionary forces, determined to disintegrate the newly established Islaamic state; but through resolute and prompt action, Abu Bakr Siddique رضي الله عنه , the first Caliph, defeated them and consolidated the achievements of the Prophet صلى الله عليه وسلم's Islamic Revolution. It was a great service to Islaam rendered by the first Caliph who had a short but glorious reign.

In the next twenty years which include the reigns of Omar رضي الله عنه and Uthman رضي الله عنه , the second and third Caliph of Islaam, many more countries were conquered under the banner of Islaam and the Muslim empire extended over a vast expanse of the globe, comprising Iraq, Syria, Iran on one side and a large part of North Africa including Egypt and Morocco on the other. But the historical process has its immutable laws. As the Revolution of the Prophet صلى الله عليه وسلم was challenged by the reactionary movements on the Arab land, the same happened with the conquests of those two Caliphs. The first target of these reactionaries was the person of Omar رضي الله عنه who was assassinated by Abu Luloo Feroze, a Parsi slave from Iran. It was purely an Iranian plot hatched by Hurmuzan, an Iranian general, who thought that if Omar رضي الله عنه was removed from the scene, the empire of Islaam would fall like a house of cards. But by the grace of Allah (SWT), it survived the calamity. Abdullah Ibn Saba, a Jew from Yemen, under the garb of a Muslim, took his sojourn

at Madeenah. He had all the trappings of an expert plotter and the Jewish genius at intrigues, an attribute of his clan. He planted subversive ideas among the people. He pleaded for the usurped rights of the house of the Prophet Muhammad ﷺ, carried out a propaganda campaign against Caliph Uthman رَضِيَ اللَّهُ عَنْهُ and incited the people to revolt. He declared Ali رَضِيَ اللَّهُ عَنْهُ to be the rightful successor to the Prophet Muhammad ﷺ and dubbed Uthman رَضِيَ اللَّهُ عَنْهُ as a usurper. He told people that every Prophet has a wasee and Ali رَضِيَ اللَّهُ عَنْهُ is the wasee of Prophet Mohammad ﷺ and, therefore, entitled to be the caliph after the Prophet. He also preached the divinity of Ali رَضِيَ اللَّهُ عَنْهُ, thus striking at [Tauheed](#), the very root of Islaam. The Iranians, who had embraced Islaam only a few years before, were taken in by this propaganda because they had a long history of kingship and hero-worship. They were familiar with the divine rights of kings, and hero-worship was diffused in their blood. They readily accepted these ideas and became their champions. Similarly Abdullah Ibn Saba floated another viewpoint related to the second appearance of Prophet Isa (AS). He argued that Prophet Muhammad ﷺ, who is the best amongst the prophets of Allaah (SWT), would also appear with Christ, for the contrary would imply that he is inferior to Prophet Isa (AS). This was the same argument used by the Qadianis in later years, who invented the notion of the death and burial of Prophet Isa (AS) in Kashmir. They argued that it was illogical for Prophet Muhammad ﷺ to have died and for Prophet Isa (AS) to be alive in the heaven. Unsophisticated and illiterate Muslims saw a point of adoration in it for Prophet Muhammad ﷺ and fell an easy prey to that sort of propaganda.

Abdullah Ibn Saba travelled all over the Muslim lands and set up his propaganda centers at Basra and Kufa, but his attempts failed in Damascus. Then he went to Egypt where he formed a party of his supporters. Consequently, the last two years of Caliph Uthman's رَضِيَ اللَّهُ عَنْهُ reign were filled with machinations, intrigue, and turmoil all over Muslim territories. It culminated in the most unjustified murder (martyrdom) of Caliph Uthman رَضِيَ اللَّهُ عَنْهُ who was the ruler of a vast empire and had tens of thousands of soldiers under his command but refused to shed the blood of Muslims in self-protection. Governors of provinces from all over the empire besought the Caliph to allow them to send troops to quell the uprising and to protect his person from the rebels who had surrounded his residence, but he remained strict and steadfast in his decision. It is perhaps a unique and unprecedented episode in the entire history of mankind that a very powerful man, like the Caliph Uthman رَضِيَ اللَّهُ عَنْهُ, refused to use authority for his personal safety and let himself be assassinated. May Allah (SWT) shower His blessings on him.

The murder of Habeel (son of Adam) by his brother Qabeel is perhaps an incident comparable to Caliph Uthman's رَضِيَ اللَّهُ عَنْهُ assassination. When Qabeel declared his intention to kill Habeel, the latter announced his resolve, in the words of the Qur'ân:

Even if thou stretch out thy hand against me, I shall not stretch out my hand against thee to kill thee; lo! I fear Allah the Lord of the worlds. (Al-Ma'ida 5:28)

So, Habeel was assassinated by his brother and that was the first act of homicide in the history of mankind. It was a totally unjustified murder in which the victim refused to offer resistance as in the assassination of Caliph Uthman (RAA). For such an act, Allah (SWT) has declared His reward and punishment in the Qur'ân: **For that cause We decreed for the children of Israel that whosoever killeth a human being for other than**

manslaughter of corruption in the earth, it shall be as if he had killed all mankind, and saveth the life of one person, it shall be as if he had saved the life of all mankind...

(Al-Ma'ida 5:32).

Before Caliph Uthman رضي الله عنه's assassination, Abdullah Ibn Salam رضي الله عنه, a Jewish scholar who had converted to Islaam, addressed the rebels surrounding the residence of the Caliph in these words: **"O people! beware of murdering a caliph of a Rasool (Messenger of Allah) for, I am a scholar of Torah and I tell you that Allaah avenges the murder of His prophets and the murder of the deputies of his prophets (caliphs). There has hardly been any murder of a prophet which Allaah has not avenged by inflicting death on seventy thousand people and the murder of a caliph by inflicting death on thirty five thousand people."** Now it is on record that,

after the martyrdom of Hadrat Uthman رضي الله عنه, the conflict and strife among the Muslim continued for almost five years. Civil war broke out and three major battles — **Jamal**, **Siffeen** and **Nahrwan** — were fought, causing eighty-four thousand deaths of Muslims at the hands of other Muslims. Many a pious and good Muslims were slain by the sword of

fellow Muslims. Amongst them were eminent Companions like Talha رضي الله عنه, Zubair رضي الله عنه, Ammar Ibn Yasir رضي الله عنه and many more. Ali رضي الله عنه, the fourth Caliph, also sacrificed his life in this strife. Ameer Mu'awiya رضي الله عنه was also attacked but survived.

Amar Ibn Al-Aas رضي الله عنه survived a murder attempt due to an alibi; his proxy was killed instead. **The schism and strife among the Muslims caused by Abdullah Ibn Saba and his followers claimed countless valuable lives.**

An instance from the authenticated record of the battle of Jamal is narrated here to illustrate how Muslims fell victims to the traps laid by the Sabayees. After the occupation of Basra,

Umm Al-Momineen [Mother of the Believers] Aa'ishah رضي الله عنها received a message from Caliph Ali رضي الله عنه for talks and negotiation. It should be remembered that she was never a claimant for the caliphate. **Her only demand was that the murderers of Uthman**

رضي الله عنه **must be punished immediately.** Ali رضي الله عنه offered to accept her demand if his hands were first strengthened by a declaration of allegiance to him by her group. Both

the armies of Aa'ishah رضي الله عنها and Ali رضي الله عنه were facing each other and camping on the battle field when these negotiations started. The news of this negotiation reached Abdullah Ibn Saba and Malik Ibn Ashter Nakhey. They immediately pursued their nefarious plot to undermine the peace talks. Accordingly, under the cover of darkness, they, along

with some of their followers, mounted an attack on Umm Al-Momineen Aa'ishah's رضي الله عنها camp and the rumor was spread that the attack was made by the forces loyal to Ali

رضي الله عنه. At the same time, they sent the word to Ali رضي الله عنه's camp that Umm Al-

Momineen Aa'ishah's رضي الله عنها forces had initiated the attack. Consequently the opposing armies clashed with each other with all their might, leaving thousands dead on the battle field. It is a very painful part of Muslim history that no investigation to discover the truth in time was ever successful. The same thing happened at the battle of Siffeen. When a stage for peaceful negotiations was set, the Sabayees undermined it and a new scion of dissidents, the **Khawarij**, appeared on the scene, opening another front for the warring factions.

During the reign of Caliph Ali رضي الله عنه, the Muslim empire did not exit as a single state under one central authority but broke up into various power centers. Ameer Mu'awiyah رضي الله عنه, the governor of Syria, demanded avenge of Uthman's رضي الله عنه murder. **"The assassins of Uthman رضي الله عنه are in your camp and they are your advisers. I will not declare allegiance to you unless they are punished,"** he insisted. It should be borne in mind that Ameer Mu'awiyah رضي الله عنه did not put forward his claim to the Caliphate and was contented with the governorship of Syria. Whether his demand and pressure on Ali رضي الله عنه was justified or not is an open issue, and everyone is entitled to have an opinion.

Caliph Ali رضي الله عنه was killed by a [Khariji](#), and his son Hassan رضي الله عنه accepted the allegiance of the people at Kufa, a big army base. It appeared that another conflict was in the making. Hassan Ibn Ali رضي الله عنه, leading a forty thousand strong contingent, marched to Medina where he had to confront Ameer Mu'awiyah رضي الله عنه, the governor of Syria, who faced him with a huge army. A small squad was leading the army of Hassan رضي الله عنه. It was rumored that the squad had a clash with the enemy and suffered a defeat. The persons responsible for spreading this rumor were never identified. Upon hearing the rumor, the Kufi forces revolted against Hassan رضي الله عنه and not only looted his camp but also manhandled him. He had to take refuge in Chosroes' palace. But this incident shook the confidence of Hassan Ibn Ali رضي الله عنه in his Kufi supporters; he therefore sent a word to Ameer Mu'awiyah رضي الله عنه for peace talks. Ameer Mu'awiyah رضي الله عنه not only accepted the offer but also sent a blank cheque, so to say, for a settlement in accordance with the terms of Hassan رضي الله عنه, who laid down the following conditions:

The tax collections from the province of Ahwaz shall be paid to Hassan رضي الله عنه.

A grant of two million dirham shall be paid annually to Hussain رضي الله عنه, his younger brother.

Banu Hashim shall be preferred in the distribution of allowances and grants.

A general amnesty shall be declared for all who took part in the battle.

Ameer Mu'awiyah رضي الله عنه accepted all these terms and peace was restored in the sprawling empire. Strife and civil war came to an end and the state was unified under one central authority as he forced allegiance from all the dissidents. Hassan Ibn Ali رضي الله عنه, commenting on the transfer of authority, said, **"If Mu'awiyah was the rightful successor to the Caliphate, he has received it and if I had that right, I, too, have passed it on to him; so the matter ends there."** This was in accordance with the prophecy of the Holy Prophet صلى الله عليه وسلم about Hassan رضي الله عنه when he had said, **"Through my son Hassan, Allah will bring about peace between tow warring factions of Muslims."** It was an honor bestowed on Hassan Ibn Ali رضي الله عنه by Allah (SWT), but the Sabayees were highly indignant at his peace move. They called him names and taunted him with the words "Ya Aar Al-Momeneen" (O, Shame for the believers!) and "Ya Mozill Al-Momineen" (You, the

debaser of the Believers!). Ostensibly they were his supporters, but in fact expressed their utter resentment at his action for peace making which ushered in an era of twenty years of unity and tranquility in the Muslim empire.

Muslims belonging to Ahl Al-Sunnah Wal-Jama'ah (the Sunni sect of Islam) do not include Ameer Mu'awiya's رضي الله عنه reign in Al-Khilafah Al-Rashidah (the period of Rightly Guided Caliphate). But Ameer Mu'awiya رضي الله عنه's twenty years reign is still considered to be the best period in the entire Muslim history after Al-Khilafah Al-Rashidah, because during his reign all the functions of a Muslim state — maintenance of peace, dispensation of justice, struggle for the supremacy of Islaam, dissemination of the Word of Allaah (SWT) — were performed admirably well. The reign of Omar Ibn Abdul Aziz (RA) is also considered a glorious era of Islaamic history, but it should be borne in mind that Ameer Mu'awiyah رضي الله عنه — who was not only a Companion of the Holy Prophet صلى الله عليه وسلم but also a scribe of Divine Revelation — stands much higher in rank and status than Omar Ibn Abdul Aziz رضي الله عنه because the latter was a Taba'yee (a companion of the Companions of the Prophet) and not a Sahabi. It is the common belief of the Sunnis that however pious a person may be, he cannot be rated equal to the lowest among the Companions of the Prophet صلى الله عليه وسلم.

Hassan Ibn Ali رضي الله عنه lived for ten years during the reign of Ameer Mu'awiya رضي الله عنه, and after the peace agreement between the two, they had a very close and friendly relationship. However, Hassan رضي الله عنه was poisoned to death, most probably by the same group who were enraged at his armistice with Ameer Mu'awiya رضي الله عنه. By no stretch of imagination this heinous deed can be ascribed to Ameer Mu'awiya رضي الله عنه who had no grudge against Hassan رضي الله عنه.

Before we discuss the nomination of Yazeed as a successor to his father, it would be appropriate to understand some basic and relevant issues. Firstly, the differences in belief ([aqeeda](#)) and juristic interpretation (fiqh) among the various sects of the Muslim Ummah have been grossly exaggerated. The Sunnis have no disagreement regarding belief, and have only some minor differences over the interpretation of the Shari'ah. In fact, there are only two sects in Islam, i.e. Sunni and Shi'ah, because they differ over beliefs as well as over the interpretation of Shari'ah. There are certain differences which do not cause the parting of ways. For instance, opinions about historical events and personalities can be overlooked.

If one considers Ali رضي الله عنه better than Abu Bakr رضي الله عنه, one can do so because it does not contravene any basic tenet of Islaam. Similarly, the Sunnis believe Abu Bakr رضي الله عنه the best among the entire mankind after the prophets of Allah (SWT), yet this does not constitute any basic article of faith of a Muslim. However, the concept of the Infallible Imamate maintained by the Shi'ahs is unacceptable because it strikes at the very root of the concept of Prophethood. Only the prophets were continuously guarded against and protected by Allaah (SWT) from any sin, and with the termination of Prophethood the privilege of infallibility has been taken away by Allaah (SWT) from all the progeny of Adam. The door of personal judgment (Ijtihad) is open while the door of Divine Revelation (Nabuwwah) has been closed forever.

Ijtihad, the exercise of personal judgment within the framework of the guidance provided by the Qur'aan and the Sunnah (the sayings and doings of the Prophet) is a privilege vouchsafed to every Muslim who is well-versed in the teachings of Islaam. The possibility of an error of

judgment can never be ruled out because to err is human. But any judgement or decision made in good faith and with a clear conscience has a reward for the judge, regardless of the correctness of the judgment. That is the belief of the Muslim Ummah. In the light of this principle, we can judge the actions of all the caliphs of Islaam to be without malice and can hold any opinion we like provided it is not derogatory to their status as the Companions of the Prophet Muhammad ﷺ.

Now let us look at the issue of Yazeed's nomination by his father, Ameer Mu'awiyah

رضي الله عنه, as an heir-apparent to the caliphate. According to authentic historical records, it was done on the advice of Moghira Ibn Sho'ba رضي الله عنه, who was a very intelligent and far-sighted Companion of the Holy Prophet ﷺ. He argued that on the death of Ameer Mu'awiyah رضي الله عنه, the issue of his succession, if remained uncertain, might plunge the Ummah once again into a war as had happened in the pre-Mu'awiyah period; hence it was advisable to nominate a person to wield authority in the event of Ameer Mu'awiyah رضي الله عنه's death. He also suggested the name of Ameer Mu'awiyah رضي الله عنه's son Yazeed for the job. Now it is open to question whether this decision was justified or not, but no aspersions should be cast on Ameer Mu'awiyah رضي الله عنه or Moghira رضي الله عنه who arrived at the conclusion with a clear conscience and in good faith. Both occupy venerable positions in the order of merit of the Companions of the Prophet ﷺ. Moghira رضي الله عنه was one of those who swore allegiance to the Prophet ﷺ under the tree (on the occasion of Baiy'ah Al-Ridwan) and Allah (SWT) has commended all of them who took part in that (Al-Qur'ân: Al-Fath 48:18). He remained a faithful friend and supporter of Ali رضي الله عنه throughout his life. But much water had flown under the bridge since Ali رضي الله عنه's times and he could apprehend danger in the absence of most of the influential Companions of the Holy Prophet ﷺ who had died by then (60 A.H.). The new generation did not have that sense of responsibility or moral embellishment as the old had. In view of such arguments, they took a decision counter to the democratic spirit inculcated by the Prophet ﷺ among his followers. Nevertheless, they cannot be condemned as having ulterior motives of their own, apart from the good of the Ummah, because the Sunnis believe in the diction which asserts:

**ALL COMPANIONS OF THE PROPHET
MUHAMMAD ﷺ WERE JUST.**

We can differ with the Companions, but we cannot malign them as malafide.

Now look at the other side of the picture. Many prominent dignitaries among the Muslims including the three Abad Allah — i.e., Abdullah Ibn Zubair رضي الله عنه, Abdullah Ibn Omar رضي الله عنه, Abdullah Ibn Abbas رضي الله عنه as also Hussain Ibn Ali رضي الله عنه and Abdur Rehman Ibn Abu Bakr رضي الله عنه — not only disapproved of Yazeed's nomination but also declared it against the spirit of Islaam. The historic comment of Abdur Rehman Ibn Abu Bakr رضي الله عنه, when he was asked for allegiance to Yazeed's heirship, is well worth taking note of. He said, "Now instead of acting upon the Prophet ﷺ's and the rightly guided Caliphs' tradition, do you want to adopt the tradition of Caesar and Chosroes?" Also, the fact cannot be overlooked that, except these five prominent Muslims, many others, including a

large number of the Companions of the Prophet ﷺ, swore allegiance to Yazeed's nomination. All these people cannot be maligned and declared mala fide. Some may even allege that Ameer Mu'awiyah رضى الله عنه bought their loyalties. If we accept this premise, by the same token it can also be alleged that Hassan Ibn Ali رضى الله عنه too was bought over, and the Shi'ahs consider Hassan رضى الله عنه to be an Imaam Masoom (an infallible guide or leader). Obviously this is not the right course of thought and argument because, if pursued to the logical conclusion, it would tarnish many illustrious names among the Muslims. The only right conduct for us could be to absolve all those who supported Yazeed as well as those who opposed him of all blame because they all acted according to their convictions and for the good of the Muslim Ummah.

Now let us examine the stand which Hussain Ibn Ali رضى الله عنه took in the situation. As said earlier, he sincerely believed that the nomination of Yazeed to the heirship of the Caliphate would destroy the spirit of democracy and republicanism nurtured and developed so assiduously during the Prophet ﷺ's era and afterward, and that it would lead to hereditary kingship which was repugnant to the original political teaching of Islaam. He therefore resolved to oppose this with all the resources at his command. The bag load of communications, sent to him by the people of Kufa, not only approved of his stand but also promised support and loyalty to his cause. Kufa was a military base and a very strategic city situated at the crossroads to Iran and Syria. He thought that if the people of Kufa supported him, as their letters written to him indicated, it would be possible to effectively neutralize the change being brought about in the body politic of the Muslim Ummah. So he argued and resolved to act for that cause. Abdullah Ibn Abbas رضى الله عنه also shared his thoughts but he opposed Hussain رضى الله عنه's going to Kufa because he knew the Kufis better and warned him not to repose his confidence in their loyalty. The Kufis had earlier betrayed Ali رضى الله عنه and his son Hassan رضى الله عنه. Abdullah Ibn Omar رضى الله عنه and Abdullah Ibn Zubair رضى الله عنه also had similar opinions about the Kufi character and vehemently besought Hussain رضى الله عنه not to depend on their words would be against him; **"Under the slightest pressure or pecuniary coercion the Kufis would change their loyalties,"** the three Abad Allah warned Hussain رضى الله عنه. But he appeared to have taken a firm decision. So he brushed aside all their pleadings and warnings, and decided to proceed to Kufa, placing his confidence in Allah (SWT). For he acted in the true spirit of Allah's and the Prophet's command:

So when you have decided (on a course of action) repose your confidence in Allah (Aal-e-Imran 3:159).

It may be argued that Hussain رضى الله عنه committed a mistake in the assessment of the situation, but no insinuations about his intentions can be entertained. He had no lust for power or avarice for wealth. This is the common belief of the Ahl Al-Sunnah Wal-Jama'ah (the Sunnis). They do not consider him, like all non-Prophets, to be infallible; at the same time they do not doubt his integrity either.

When the nomination issue was deliberated upon in Madinah, Abdullah Ibn Zubair رضى الله عنه went over to Makkah and so did Hussain رضى الله عنه, because some prominent Muslim were of the opinion that Makkah would be the best place as a stronghold or base for launching a campaign for building up public opinion against Yazeed's heirship. However, before any

significant work could be done in this regard, Ameer Mu'awiyah رَضِيَ اللَّهُ عَنْهُ died and Ameer Yazeed took over the reigns of government. Now Hussain رَضِيَ اللَّهُ عَنْهُ received heaps of letters from the Kufis pledging their loyalty and support to him if he mounted an attack against Ameer Yazeed's forces. He sent his cousin Muslim Ibn Aqeel رَضِيَ اللَّهُ عَنْهُ to Kufa to find out facts. Soon he received an affirmation of the loyalty of Kufis from his cousin and he started preparations for a journey to Kufa. Abdullah Ibn Omar رَضِيَ اللَّهُ عَنْهُ and Abdullah Ibn Abbas رَضِيَ اللَّهُ عَنْهُ pleaded vigorously against his plan and entreated him to at least leave women and children in Makkah if he was determined to proceed to Kufa. But Hussain رَضِيَ اللَّهُ عَنْهُ ignored their suggestions. On the way he received the report of Muslim Ibn Aqeel's رَضِيَ اللَّهُ عَنْهُ death at the hands of Ameer Yazeed's men and the apathy and indifference displayed by the people of Kufa at this incident, and also the news that the Kufis had shifted their loyalties to Ameer Yazeed, pledging support to him against Hussain رَضِيَ اللَّهُ عَنْهُ and his followers.

Now Hussain رَضِيَ اللَّهُ عَنْهُ was in a dilemma should he continue his journey towards Kufa or return to Makkah? The Arab tradition of avenging the murder of their man, at all costs, was too strong for him to resist. Besides, the close relatives of Muslim Ibn Aqeel رَضِيَ اللَّهُ عَنْهُ, who were accompanying Hussain رَضِيَ اللَّهُ عَنْهُ, declared their resolve to punish the assassins and continue their march. For Hussain رَضِيَ اللَّهُ عَنْهُ, it was below his dignity to abandon them and return to Makkah. So, he decided to continue his march to Kufa. Meanwhile Auon and Mohammad, the two young sons of Abdullah Ibn Jaffer Tayyar, a cousin of Hussain رَضِيَ اللَّهُ عَنْهُ, arrived with their father's message: **"For God's sake, don't go to Kufa."** However, Hussain رَضِيَ اللَّهُ عَنْهُ continued his journey with these two boys joining his camp and arrived at the desert of Karbala. Ibn Ziad, the governor of Kufa, arrived there with one thousand soldiers under his command and offered one option to Hussain رَضِيَ اللَّهُ عَنْهُ in accordance with the instruction from Ameer Yazeed: **"You can neither go to Kufa nor return to Makkah, but you can go any where else you want."** Obviously, the only course open for Hussain رَضِيَ اللَّهُ عَنْهُ was to Damascus, the capital. It is very unfortunate that he turned down the offer and continued his sojourn at Karbala trying to win over the support of Ibn Ziad's men because in his addresses to the Kufis under Ibn Ziad's command, he mentioned the persons by name who had written letters to him pledging loyalty and support and pleaded with them to honor their pledges. The Kufis, fearing the possibility of ensuing persecution and punishment, disowned their letters and denied their authorship.

Meanwhile, a reinforcement of four thousand soldiers, under the command of Amar Ibn Sa'd, arrived at Kufa from Damascus. Amar was the son of Sa'd Ibn Abi Waqas رَضِيَ اللَّهُ عَنْهُ, the conqueror of Iran, and was also related to Hussain رَضِيَ اللَّهُ عَنْهُ for whom he had all the sympathies. Talks of reconciliation continued but the Kufis, fearing reprisals in case of a reconciliation, forced their leader Ibn Zaid to toughen his attitude. Realizing this, Hussain رَضِيَ اللَّهُ عَنْهُ placed three options before them: **"Allow me to return to Makkah safely, or allow me to proceed to the frontiers of the Muslim empire so that I may continue my campaign against non-Muslims, or allow me a safe passage to the capital, Damascus, where I may settle the issue with Ameer Yazeed in person."**

The conspirators, however, succeeded in undermining the reconciliation talks and forced Amar Ibn Sa'd to corner Hussain رضي الله عنه. **"Either surrender unconditionally or get ready for war,"** they demanded. Obviously an unconditional surrender by Hussain


رضي الله عنه was a tall order and a challenge to his honor and dignity. He was constrained to fight the enemy though heavily outnumbered and under-armed. Thus, the Sabayee conspiracy that sabotaged the peace talks just before the battles of Jamal and Siffeen was successful once again, and Hussain رضي الله عنه and all his camp followers were slain mercilessly on the sands of Karbala. However, all of them displayed unflinching courage and valor on the battle-field.

In apportioning blame for this tragedy, fictitious stories have been fabricated about the disagreements between Ali رضي الله عنه and Uthman رضي الله عنه. In fact, there were no disagreements between the two, who respected and loved each other like brothers. It is again the Sabayee elements who concocted bogus stories and phony events to cover up their own heinous acts of perfidy in this drama of strife and partisan-politics forced on the Muslims. No attempt has ever been made to unmask their ugly faces and instead their version of these episodes has been accepted as authentic, resulting in deep malignity against the highly venerable and illustrious personalities of the Companions of the Prophet Muhammad صلى الله عليه وسلم.

From the assassination of Uthman رضي الله عنه right up to the tragic event at Karbala, one can easily discern the hidden hand of Sabayee agents who successfully plotted against the solidarity of the Muslim Empire and plunged it into senseless bloodshed. The entire blame must be placed on them, where it rightfully belongs, and the fair names of the Companions of the Prophet صلى الله عليه وسلم, who are all adool (scrupulously just), must be exonerated from the calumny and ignominy to which they have been exposed through the malicious propaganda of the Sabayees.

It would be worthwhile to mention here two instances of fair play and God-fearing conduct of Ali رضي الله عنه and Ameer Yazeed. When Ali رضي الله عنه defeated Umm Al-Momineen A'ishah رضي الله عنها at the battle of Jamal, he treated her with the same reverence and decorum to which she was entitled as one of the **"Mothers of the Believers."** He conducted her and her retinue of ladies and gentlemen with all the respect and security to Madeenah. This amply demonstrates that there was no personal enmity or malice between the two. Again, when the battle survivors, ladies, and children from Hussain رضي الله عنه's camp of Karbala arrived at Damascus, Ameer Yazeed treated them with due regard and respect and expressed his sympathies with them. He also expressed his sincere condolences at the needless bloodshed and said, "Had Ibn Ziad not gone to such an extent, I would have been pleased with him even then."

The two martyrdoms, that of Uthman رضي الله عنه and of Hussain رضي الله عنه, have caused agony in the hearts of the Muslim Ummah and have cast their gloomy shadows over its fourteen hundred year history. They have caused dissension and fighting among the Muslims who have fallen into the trap of those who sowed the seeds of discord and shifted the blame to the most respected persons of the Ummah. It is, in fact, the triumph of those intriguing elements who were jubilant over their accomplishment. Now, we are at each other's throat and hurl bad names and odium on the very honorable personalities of Islaam. Some people consider names of Yazeed and Shimer a symbols of profanity and an anathema while some

others use Amar Ibn Sa'd's and Ameer Mu'awiya's  names as expletives. May Allah guide such people to the right course and protect us from sharing their company or views and give us the wisdom and strength to heed Prophet's warning:

Beware of expressing opinions about my Companions and, after I am gone, do not use them for your own ends; for whosoever will love them would do so because of their love for me and whosoever would have rancor against them, would do so because of their rancor against me.